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"duration prior to completion" sometimes conveyed by the pluperfect, is different from the idea of "progressive stage" from a past standpoint, with no thought of completion, expressed by the imperfect. They should not be confused.

In the table on p. 239, no place is provided for the French "future-to-a-past," (il dit *qu'il viendrait*) a frequent and most important tense-use, which certainly deserves as much recognition as the English "progressive" conjugation.

Finally, the remark can be made that while the general arrangement of the conjugation of verbs is one of the attractive features of the book, the absorption of *-oir* verbs by the irregular *-ir* verbs is not to be commended. Historically, it is not justifiable and, practically, the students should not be misled into considering *-oir* the equivalent of *ir*.

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Chicago.

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*La Connaissance de la Nature et du Monde au Moyen-Age*, par CH. V. LANGLOIS. Paris, Hachette, 1911. 12mo., xxiv + 400 pp.

This volume is the third and last of a series, of which the first and second have been reviewed in these columns.<sup>1</sup> The general plan of the author is to make known, as he says in his preface to the present work, *par une méthode nouvelle*, certain special phases of medieval French history, and of the thirteenth century in particular, which the lettered public knows least about.

There are six chapters in the book, having to do respectively with these authors and subjects: Philippe de Thaon's *Lapidaire* and *Bestiaire*; the *Image du Monde*; Barthélemy l'Anglais; le *Roman de Sidrach*; Placides et Timeo and le *Livre du Trésor*. The volume closes with a bibliography of modern studies on nature phenomena in the literatures of the Middle Ages.

The method of demonstration employed by M. Langlois is not an entirely new one. The original element of his work lies in the peculiarly ingenious way he has of adapting his data, under one cover, to the needs of the scholar and the layman. There is an abridged rendering into modern French of each medieval text, which affords material, for the general reader, of even greater interest than that contained in the two volumes previously published in this series. By this means, the author makes clear to men of the present day what ideas concerning the physical world existed in the minds of thoughtful men in the Middle Ages—men who were cultivated and intelligent although unfa-

miliar with the higher researches in this realm of speculation. The point therefore of this work is not to give a history of the sciences and their development in the thirteenth century, but to pass in review those writings, in the vernacular, on natural phenomena which aimed to popularize the sciences or reproduced the common beliefs of men with reference to nature.

The author has thought it undesirable to take account of medieval compilations in Latin such as those of Neckam, Albertus Magnus, and Vincent of Beauvais, ill-suited to the general needs of the age owing to their vastness and technical character. The French adaptors or translators of less involved writings such as the *Imago Mundi* of Honorius took occasion to add to the original certain ideas and reflections of their own in conformity with those of the French readers for whom they wrote. It was French versions of this type which gave nearly all classes of men, from the time of Saint Louis up to the sixteenth century, an opportunity to learn about the world. On account of these considerations, M. Langlois has chosen for his volume the five principal French encyclopaedias mentioned above, together with the two works of Philippe de Thaon. The work of Barthélemy l'Anglais: *De proprietatibus rerum*, divided into nineteen books, although translated into French by Jehan de Corbechon only in 1372, is included in this volume on account of the prodigious vogue it enjoyed in France in the thirteenth century. The synopsis in modern French of Barthélemy, given by M. Langlois, shows, as well as any writing can, the crudity and weirdness of medieval thought when compared with the ordinary every-day knowledge in modern times of biology, physics and astronomy, and, in particular, of geography. The analysis of the *Roman de Sidrach* produces a similar effect with its strangely confused notions about ethics and theology. Almost the same thing might be said of the *Livre du Trésor*, although Brunetto is a more cautious writer and refrains from many of the absurdities incident to this class of literature.

Each chapter has a preface in which M. Langlois gives especial evidence of the technical erudition which characterizes all his work; the preface to the *Image du Monde* treats of the three redactions of this famous work and gives many important data concerning authorship and other problems of a philological character. The discussion upon the nationality of Barthélemy and the question as to who was the French author of the book of Sidrach are carefully outlined, with the various opinions of authorities quoted and fairly considered so as to give as complete a treatment of the problems as possible.

Of the six writers analyzed in the volume,

<sup>1</sup> XIX, 134-136; XXIII, 249-251.

